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1957
OCTOBER

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(EACH MONTH THIS PAGE IS DEVOTED TO THE EXHIBITION OF STUDENT SUPPLIES.)





WELCOME GUESTS

Paying a brief visit to Rosicrucian Park during a recent tour of the United States were world-renowned singer, Soror Edith Piaf, of Paris; her secretary; and members of the Rosicrucian Grand Lodge in France. They were welcomed by Supreme Secretary of AMORC, Cecil A. Poole, and conducted through the Order's extensive facilities in San Jose. Seated left to right: Lysanne Coupal, Miss Piaf's secretary; Soror Edith Piaf; Soror Danielle Bonel. Standing: Frater Orlando Perrotta, assistant to the Supreme Secretary; Frater Marc Bonel; Frater Jacques Liebrard; Frater Albert Doss, of Cairo, Egypt, who on the same day was also visiting Rosicrucian Park.

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ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXXV

OCTOBER, 1957

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The Purpose of the Rosicrucian Order

The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as "AMORC" (an abbreviation), and the A.M.O.R.C. in America and all other lands constitutes the only form of Rosicrucian activities united in one body. The A.M.O.R.C. does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association, write a letter to the address below, and ask for the free book, *The Mastery of Life*. Address Scribe S. P. C., Rosicrucian Order, AMORC, San Jose, California, U. S. A. (Cable Address: "AMORCO")

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THE THOUGHT OF THE MONTH STATES OF MYSTICAL EXPERIENCE

By THE IMPERATOR



In human existence it is quite necessary that a distinction be made between independence and interdependence. No thoughtful person can claim absolute independence for his existence. He eventually realizes that his substance consists of the same elements and boasts the same functions as all other living things. Furthermore, no thoughtful individual can claim independence even for his own thoughts since, in the realm of thought, there is an obvious relationship to the ideas of other humans. It is all too apparent that man's life here and now, his mortal existence, and even the earth itself upon which he dwells, are the consequence of certain factors which are strictly beyond man's personal power to control. Therefore, if man does not stand alone, if he is not completely independent, then, obviously, he must stand in relation to certain other things. It is this realization that gives rise, early in man's rational existence, to the idea of *interdependence*. By interdependence we mean that all things are related and have a dependence upon one another.

In man's climb upward, this idea of interdependence caused him to believe that the stars, earth, air, and animals—each of these things—had some purpose to be fulfilled. However, this purpose was conceived as not being for the object itself—but rather that it existed for the necessity of other things. This was interpreted, for example, to mean that the sun existed only to give light and heat; the rain, to nurture the soil and to have it bring forth crops, and

the earth, to become the habitat of man and living things. The question then arose, What is man's relationship to the myriad of things, the realities of the world, of which he is conscious?

At first this question of interdependence, the relation of things to each other and to man, seemed quite simple of answer. It appeared that there would be a hierarchy of values, that is, a great graduated scale in which things were to be placed according to certain values put upon them by man. What man could utilize, could employ for his own benefit, what seemed to be intended to serve him, these things were placed in this hierarchy or scale according to the order of determination by man. In other words, what man could control he placed at the bottom of the scale, because it was beneath him. Whatever opposed his powers, his ability to control, he conceived as being of the higher realities. These were placed, accordingly, at the top of the scale.

Eventually, the varied experiences of man caused him to alter his original opinion with respect to this hierarchy of interdependence. If some realities of life are subordinate to man because of the fact that he can exercise control over them, then, for the same reason, man himself is placed in a position of being subordinate to those powers and forces prevailing in the universe which he cannot control. Consequently, all things are dependent upon *what man depends upon*.

If so many realities of each day, little material things of which we are aware, are subject to man because he can control them and if man himself is subject to something still greater, then every-

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thing is dependent upon the greatest of all powers. We may put it in this way: if three is dependent upon two and if two is dependent upon one, then one logically becomes the prime factor; consequently, the great unknown, the mysterious, the uncontrollable, was deified by man; it was anthropomorphized. In other words, *the unknown* became an independent being with certain attributes not unlike humans, a powerful personality that transcended the world. But its powers were immanent in the world as consisting of all of those uncontrollable phenomena which man experiences. This today, in essence at least, is the view of orthodox Judaism and of various Christian sects—namely, a supreme power upon which all else is dependent and which is personalized.

This latter conception of dependence upon a supreme prime factor set the thoughtful man to speculating. What is expected of man by this initial power, this God or Divine Intelligence? What did It expect that man should do or that man should become? This speculation was not an intentional inquiry into the nature of God nor was it an inquiry into the nature of man's own self. Rather it was the attempt to assign to the initial cause a purpose for man. Further, it was an attempt to compel man's life to be dependent upon the arbitrary purpose which man assumed that the Divine intended for him.

A New Meaning

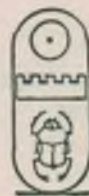
The eventual emergence of mysticism fortunately rescued man from a blind dependence upon an imaginary and arbitrary purpose for his existence. Mysticism revived the original conception of the interdependence of the realities of existence, man being one of them, but it gave this doctrine of interdependence a new and enlightened meaning. Generally, we are accustomed to thinking of mysticism in the generic sense, that is, as having one broad or general meaning. Probably this is due to the overemphasis which has been given to mysticism by organized religion. As a result mysticism has become identified with that one aspect, to the exclusion of all its other ramifications. There are however some techniques, some methods and procedures associated with mysticism which are, in fact, so diverse, so

extreme, that it is hardly proper to classify them under the general head of mysticism.

Religious mysticism, about which an untold number of volumes have been written and which, inherently, contains much good, advocates a consciousness of the presence of some exalted agency. When man becomes conscious of this agency, he seeks from it certain values, certain benefits. In Judaic, Christian, and Islamic mysticism, this agency, of which man seeks to be conscious, is defined as God. Consequently, then, from this point of view, we can see that mysticism is the cultivation of the consciousness of the presence of God. It means to have an awareness of God within one's self. The closest approach to God is within man, within his own consciousness. In fact, the inner consciousness remains the frontier of the Divine.

If mysticism were nothing more than this—namely, to acquire a consciousness of the presence of God, to realize one's closeness to God, to embrace God in our thoughts and feelings—then man would be reverting back to an absolute dependence upon deity. It would consist of realizing God and then waiting for the edicts of this God and some conceived purpose that He had for man. The only difference between mysticism and the earlier forms of religion, where absolute dependence upon the deity was the requisite, would be that in mysticism the deity would be reached through the inner door of consciousness instead of through the outer door of externality and worship. Instead of trying to locate a supreme power somewhere in the heavens, it would consist of locating this God within one's consciousness and then maintaining the same primitive relationship to it.

Many mystics of religious sects are content only to *experience* what they have conceived to be God or the Supreme Being. Such a consciousness of the presence of God is the sole end they have in view. They believe that such experiences are a kind of touchstone from which is derived the power and influence that will completely transform their lives, purge them of all their weaknesses and all their misconceptions. It can be easily seen that such reasoning robs them of personal initi-



ative. It is like those humble but misguided persons who find temporary stimulation in kissing some sacred object in a church or cathedral. Obviously, it provides them with a certain ecstasy or thrill, principally imaginary, because of the power which they conceive to be latent within the object. But when they leave the church or cathedral, they find themselves no better equipped to contend with the exigencies, the various problems of living. The same applies to those religious mystics who are content alone to experience God.

False Approaches

This brings us to the fact that there are two types of mystics. Actually, the first type should not be considered a real mystic, though he is often so designated and perhaps earnestly believes himself to be one. His kind of mystical experience is often nothing more than a pathological condition, a certain morbidity of mind. It is really an exhibition of a psychological disassociation and, to an extent, a temporary disintegration of his personality. For an example, perhaps one has zealously studied religious mysticism for years to the extreme. He eventually becomes obsessed with the idea that he is continuously conscious of the presence of God, and by allowing himself to be so obsessed he finally loses the boundary of his primary self. He is no longer able to distinguish self from his obsession. The personality, the true part of himself, becomes submerged in the idea of God. He then is unable to distinguish between those thoughts which are strictly his own, the result of his own primary personality, and those impulses which he conceives to be of Divine origin.

If you knew someone who was to continually profess that he was possessed, at all times, with the personality of Abraham Lincoln or of Napoleon and that all he said or did was the result of the influences of such a personality dominant within himself, you would finally come to the conclusion that such a person was abnormal. Actually he would be insane. Likewise, one who is continually obsessed with the idea that he is conscious of the presence of God, and is acting in response to Divine direction in all things, is also a patholog-

ical case and must be considered as such.

This pseudo or false mystic, though acting in good faith, is characterized by two common practices. These practices you have often observed and they will be familiar to you as I enumerate them. First, the false mystic exhibits a rigorous detachment from worldly ties, a disassociation from all those activities, responsibilities, and outlooks of a normal person living in a physical world. This false mystic unjustifiably displays an aloofness toward others, as though he believes that he is possessed of something which makes all other interests and concerns of a normal human being inconsequential.

The pseudo mystic is often distinguished by his disregard for social obligations. He thinks of ethics as of little concern, and the practices that hold society together as the stupid efforts of little men. He flaunts the material necessities of life, the things that most men strive for in a conservative sense. He implies that neglect of the world and temporal interests on his part is an indication of his spiritual supremacy. He sneers at other men's struggles with the problems of existence. While other men try to make the world a better place in which to live and cherish reasonable ambitions and order their affairs, the false mystic retires into a self-created atmosphere of smug sanctity, looking down contemptuously upon his fellows.

The other practice of the pseudo mystic is a direct opposite from what we have described. Generally, this is a sort of self-mortification. It consists of an unnecessary abuse of one's body, one's desires. Such a pseudo mystic resorts to austerities. For instance, he denies himself normal pleasures, relaxation, games and enjoyment, even the common comforts of decent living. He thinks that he must do these things, as does the ascetic of the East, for a disciplinary measure. He believes that, by completely suppressing mortal interests and worldly matters, he will liberate the spiritual self.

The pseudo mystic often physiologically induces an imaginative mystical state. He resorts to strange and unnatural methods to induce a phenomenon which he interprets as mystical con-

sciousness. The experiences he has are hallucinatory phenomena and such hallucinations are often induced by extreme fatigue. For example, the whirling dervishes, who represent a perverted form of an originally high type of Islamic mysticism, lose objective consciousness by whirling at an increasing tempo until a state of vertigo is induced and there is a disassociation of the entire system.

Perhaps this practice came about through the instigations of Jalal-ud-din Rumi, principal exponent of the whirling dervish sect. He was a prince who had the daily practice of clasping his arms about one of the marble columns of his palace, and leaning backward, so that his weight rested upon his clasped hands, he would then slowly revolve around the column. He increased the tempo of the revolutions until finally, as he puts it, he was lost in an ocean of infinity. Objective control was lost because of the physiological state produced by the rapid revolutions about the column and the ensuing experiences were attributed to mystical phenomena.

Another example of these false mystical states, physically induced, is extreme fasting. Unfortunately, many persons have not realized that the reference to forty days and forty nights of fasting in the Christian Bible and other sacred literature has a symbolical meaning. The actual number should not be taken literally. Resorting to fasting for such a period of time often produces extreme physiological and psychological disorders, the consequences of which are erroneously attributed to mystical experience.

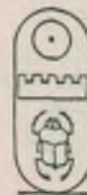
Also extreme concentration upon any single purpose may produce hallucinatory phenomena. The ascetics in India, for example, or Yogis, place the tips of their tongues hard against the roof of their mouths, while sitting cross-legged for hours, concentrating upon the sensation. Finally, they do induce a state to which they attribute a mystical construction. The experiences, however, from such practices are no more exalted, from a moral and ethical point of view, than those that come from alcoholic intoxication. They can be brought about by a forced disorganization of the human system such as comes from the indulgence in drugs.

Dr. Oliver Wendell Holmes, American anatomist and poet, father of the celebrated former Supreme Court Justice of the same name, conducted a very interesting experiment along intelligent lines. He sought to determine the true nature of the so-called mystical experiences which are physically induced. He inhaled ether for the purpose of inducing such a state. He decided to inhale just a sufficient amount to lose objective consciousness. He describes his experience. After a few seconds of inhalation, he was aware of transcending this world. The world, all of its forms and usual sensations, slipped rapidly away from him, just as when one rises rapidly in a plane and the earth slips behind and beneath him. Everything seems to flatten out and lose its usual determinate qualities. Then he experienced a tremendous afflatus, consisting of a triumphal march into infinity, as though clouds were parting and he was being whirled into what was formerly the unknown.

This was followed by a great illumination. All of the problems of life disappeared. All former disturbances were petty and inconsequential. Everything was understood. Then, there was a noetic experience, that is, there was imparted to him a seemingly new knowledge, a phrase of the utmost importance. It appeared to him as a key to all mysteries, the "open sesame" to all life and existence. He was determined that, when his consciousness was restored, he would reduce it to writing and keep it for all eternity. As soon as his objective consciousness returned so that he could stagger to a table where he had previously placed paper and pencil, he wrote down this illuminating phrase. After fully recovering his senses, he immediately went to the table to read what he had written. The phrase was this: "A strong smell of turpentine prevails throughout."

I have merely recited this incident to show the artificiality and unreliability of the so-called mystical states, which are physically induced by various strange practices. They are the result of disorganization of our integrated personality and nervous system.

(To be continued)





Singleness of Purpose

By RODMAN R. CLAYSON, *Grand Master*



I N everyone's life there should be one all-important purpose. It should stand above everything else, like the lighthouse beacon on a tip of land projecting into the sea. The purpose, or objective, should be all-encompassing, so far as we personally are concerned. It should be one which will be of lifelong value and will contribute toward the realization of the highest of ideals. It should be of importance above all other things. It should even supersede matters concerning health and the endeavor to be successful in life.

We need to go forward with singleness of purpose. We can have many goals, or things we wish to achieve, just as we can have desires for many material acquisitions, such as a pair of shoes, a hat, a new stove for the kitchen, or a new garden hose. The needs of everyone are many, but there is truly only one outstanding need. Working for the achievement of an ideal or ideals is a continuous effort. One is moved by courage and his convictions. With a singleness of purpose he will bring to himself incentive, initiative, and inspiration, and necessary adjustments will be taken in stride. His attitude and perspective are philosophical; his thought and actions are rational. Thus he is ever engaged in preparation for a greater and better life. He profits by the contrasts of life, and is wholly responsible for his acts. It is therefore important that one be certain of the value of his objective.

In intelligently applying himself, one must endeavor to understand all that is involved. Perhaps a total perspective is not possible, but, even so, life will not be found to be too intricate or involved, and one will come to grasp the significance of its unity and its entirety.

All about us is evidence that physical science has far outrun our moral and social obligations. We are more familiar with knowledge of exact science than with the desire and method for the development of ourselves and the striving for the fullest use of our personal faculties. We should strive to cultivate a willingness to adopt new attitudes and new relationships, and to overcome narrow and opinionated ideas. Actually the period in which we are living is one in which much thought should be given to the rehabilitation and reconstruction of the lives of many people, so that adjustments can be made toward the real objective, the one which has majestic values.

We must not be guilty of following the path of least resistance and engaging in intellectual pastime. Life has value, and we can make it as valuable as we wish, but we must know the meaning of these values. We may be rich in many ways, yet poor in our purpose. In pursuing our ideal, our efforts should be directed to the co-ordination of thought and action, combined with intelligence and understanding. We seek satisfaction of the needs of the mind as well as of the physical self. We seek what the Stoics referred to as "the love of wisdom and virtue," and wisely direct our efforts toward the achievement of happiness. It is neces-

sary that we have an understanding of the things which are essential.

Our singleness of purpose must not cause us to retire from life and lead a more or less monastic existence. We need the association and relationship of our friends; and they need us. We can, however, be impersonal in our relationships, and occasionally be capable of detachment or serious thought even in this extremely active age. We must aspire to the very best. We can easily make a career of seeking that which is best for us and what we most need to know. This has tremendous implications in its singleness of purpose. We do not avoid the problems of life. We strive to understand human motives and resolve misunderstandings. We seek to free ourselves from bias and prejudice, to enlarge our world of perception, responsibility, and action. We maintain our ideal or our objective or purpose on a high plane, so that it is ever before us. As we grow in sensibility, we grow in effectiveness.

In maintaining our singleness of purpose, we cannot simply follow the crowd, for their objective may not be as high or the same as ours. Thus there is always the need to manifest individual initiative. We seek to clarify and preserve that which is useful. We analyze the fundamental factors of life; we seek their logic. One of the fundamental factors is in first understanding ourselves. From this evolves experience and reasoning which helps us to understand other people and their motives. We seek to rise above the ordinary things of life and to see things in their true proportion. Thus we are aided by our singleness of purpose.

Things to Strive for

We must not be lost in the details of living. We must maintain stability and equanimity of mind. We seek to be informed, and we maintain an interest in those things which form a part of the content of life. You might say that we are seeking the ultimate in living. All of us are gifted to some degree with discernment, and this attribute can help us in achieving a comprehensive view of things, a view which is not one-sided or biased. We must make our own decisions as to how we will live life and to what is best for us. If we

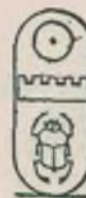
profit from our experience, we are fully aware of the validity of our concepts of right and wrong as they are related to the world in which we live, and in which each of us is a separate entity. Each is separate from the other in a world in which there are changes and in which adjustments must continually be made.

In working with singleness of purpose, to make it effective we must be creative. In being creative, we rebuild the worth of those things upon which we place value, a worth which may change as we grow. We are creative when we integrate values and knowledge gained from our experience. This provides for self-expression; it makes our efforts useful. The creative process and our efforts to achieve are just as important to us as the end result which we desire. As a result, our lives are enriched.

We strive to live by example. As we make necessary adjustments our horizons are broadened; and we may find that our objective has taken on new proportions, higher elevation, and is greater in all ways. To this we direct our thought and energy. We are not content with a partial view of things. We seek full comprehension. For the individual, life is replete with potentialities. These potentialities are rich and numerous and can contribute to a more abundant life and to maximum effectiveness. So we minimize the negative conditions about us and manifest the finest of understanding and strength of character.

We are having a realization of that which we most need to know. Our motive power comes from our understanding of truth and fact. We are practical in all we do. We seek to encourage and inspire others so they, too, will cultivate a singleness of purpose.

We are capable of living our lives only within the boundaries of our knowledge and experience. Realizing this, we seek to widen the scope of our knowledge and experience. Within us there stirs a sense of the potentialities which reach far beyond today's joys and sorrows. Our singleness of purpose helps us to fulfill human as well as Cosmic destiny. We cultivate wisdom; we work with change; we seek ever to be alert to the nature of things and to



our place among them. We seek to rise above temperamental prejudices of the collective group.

Because of his very nature, man seeks escape from limitations. He is continually trying to cope more successfully with his environment. His endeavor to create bigger and better things for himself helps to create a more nearly perfect world in which to live. His objective is the ultimate in life. The individual experiences personal growth as he enlarges his scope of thinking and learns to solve his problems. As a consequence, he is strengthened and better prepared for whatever the future may hold. He must not become static.

When man creates a thing of beauty, he is influenced by that which he creates. In expanding and extending his potentialities, the individual must conquer any sense of inability which he may have. He will not be limited if he manifests courage and determination. He pursues his course toward his objective by manifesting the virtues of conscientiousness, integrity, spirituality, creativeness, and the highest of aspirations.

Life should not make us morose or melancholy; instead it should inspire us with an all-consuming ardor to live and to know, and to solve the riddles of this earthly span through which we are passing. The task is never completed. We must continue the unceasing upward push toward that which is greater than ourselves—that which leads us on and on toward the fulfillment of our most profound yearnings.

We have been given life for a purpose. We fulfill that purpose by knowingly and with understanding working toward one supremely important objective, one objective which is outstanding among all others. We strive to achieve that objective and to experience the satisfaction of accomplishment. The world

in which we live becomes better through individual human effort, through individual aspiration and the pursuit of a purpose of the noblest value. Sooner or later we learn to know the nature of those things which have lasting value, those things which are orderly, beautiful, and good.

Almost everyone is endowed with a wealth of knowledge, but knowledge alone does not bring wisdom. Knowledge must be blended with a fine sense of values and an intelligent, realistic approach. We must take the time to think before we act. Most of us are continually in search of that which will bring us security, joy, and contentment. But just what it is that we are looking for may be very indefinite, and that is why we must know. We must be sure of our purpose.

If we would reshape our lives, we must reshape our values and make the necessary adaptations. Our singleness of purpose must include a real philosophy of life, a mystical and spiritual sense, compassion for others, acceptance of responsibility, willingness to obey aspirations, freedom from the bondage of misunderstanding, and the desire to make the world a better place to live because of our achievements. If we have singleness of purpose we will finally come to have a realization of an inner satisfaction. In doing so, we will reflect and manifest the finest qualities of the very condition which makes life possible for us.

We are striving to fulfill our destiny, to fulfill the human and divine need. We are cultivating new capacities; we are useful, creative, productive. Our consciousness is raised, and we live life to the fullest; for we know that with singleness of purpose our lives, imbued with profound thought and action, are being fulfilled.



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1957*

The struggle for freedom is the primitive and eternal fight of human will against necessity, natural and social, which imposes itself upon man.

—VALIDIVAR

Humor Too Evolves

By JOHN C. HENDRIKSE, of New South Wales, Australia



MUCH value is placed on our having a sense of humor. To tell a person he does not possess it may be taken as a gross insult.

However, many of us have no gift for making an audience rock with laughter. Only born humorists, in a narrower sense of the term, are able to do so. It follows, therefore, that we mean something else, something deeper, when we stress the importance of humor.

In analyzing humor we find an upward gradation: it may take the form of the pun, parody, or the burlesque on the lower plane.

The highest reach of humor turns on the vanities of life. It depicts the relativity of all things. It is that sense which sets up a kindly contemplation of the incongruities of life, its contrasts, peculiarities, and shortcomings. It is part and parcel of the wise and mature mind. As such it is thought to be indispensable in the mental make-up of the adult. A man or woman who lacks it has not grown up.

Development of this finer sense of humor is a sign of the mystic's advancement. A segment of Divinity in the Cosmic plan, yet deluded by the fallacies of the objective mind, he endeavors to free himself of the illusions of the senses.

Continually groping for the divine essence or the ultimate reality of things, the student becomes aware of the relativity of values and ideas as he progresses onward in Cosmic illumination. Maturing in his thinking, gaining in wisdom, he perceives the many aspects and facets. Boundaries disappear, truth has no limitations, infinity cannot be measured, the inexpressible is not expressed.

The mystic cannot be fooled by dog-

mas and conventions invented by the objective mind. He has freed himself of the illusions of the outer world. He realizes that life is neither black nor white, but grey—that nobody seems entirely right or entirely wrong.

This insight makes him humble, undogmatic, broad-minded and kindly disposed towards his fellow beings who are a part of himself and of the God-universe.

Suspicious of too much logic, too much doctrine, too much ruling, a mystic strikes a happy medium, keeps his sense of balance. He cultivates good sense and a reasonable spirit—in a word "a sense of humor."

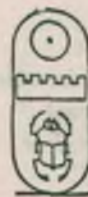
The genuine mystic is able to smile at the seriousness with which the earthly man regards his transient worldly career; at his inability to relax, to idle away an afternoon—to him, time is money. He is no cynic, but he is tolerantly amused and amusingly tolerant.

By having a real sense of humor, he has learned to laugh at himself and his own mistakes. Capable of sensing beyond the limitations of the objective self, of looking "within," of being able to grasp the heart of the matter, the mystic is quick at discerning the vanities of life and exposing them in the mild soft light of his own humor.

He does not place too much value on the relativity of the material world with its temporary achievements, ideals of happiness, progress and welfare.

In the world but not of the world, a spectator but an outsider, the mystic might sometimes linger on his way towards Cosmic attunement and take a closer look at life on the earthly plane.

Perceiving that life is sad in its beauty, yet beautiful in its sadness, he continues his upward journey with an understanding smile on his lips. He knows that from the duality of joy and sorrow will come eventual peace.



Junior Adults

By IDA L. EHRLICH



WHEN I was teaching in Junior High School 148, Brooklyn, New York, a challenging opportunity came my way. I was assigned to a group of superior seventh-grade boys and girls, ages 11 and 12. They had been gathered from various sections of the Borough and were of different races, religions, and national origins. However, they had one thing in common—a superior capacity for learning which had been recognized and on this basis they had been grouped. Their I.Q. ratings were high, some of them beyond 150. I was to teach them English and Social Studies. These topics could create meaningful relationships, and I wanted to make the most of them.

I looked at these bright, eager youngsters—our future superior citizens, our future leaders. I respected their superiority and welcomed it. However, I did not want a class of “smart Alecs” merely. I knew that they, even more than others, needed guidance and the harnessing of their superiority to superior activities and ideas. I wanted to open to them a door to responsibility and humility and creative thinking which their superior minds deserved and which they would appreciate. My Principal had told me that I could make my own program. With no further authority, and without a word to him or to anyone else I added to my two assigned subjects another one—one which, to my knowledge, had never been introduced or attempted on the Junior High School level.

There was to be nothing haphazard about this new course. I mapped out a syllabus. I planned an approach, a method of procedure. I would begin a series of discussions and wait for the natural curiosity of the youngsters to recognize something new. They would be clever enough to recognize a pattern and they would question me about it.

I knew they would create lively discussions. Every Wednesday (7th period) all the classes returned to their home rooms. I decided to use this period as a starter.

We had begun our Social Studies topic—UNESCO, and they knew that it had been created to bring all the people (not only the diplomats of the various countries) into the job of making a better world. I asked, what was wrong with the world? I let them yell off all the terrible adjectives, echoing the newspapers, the radio, the adults with which we are familiar. I invited them to look out of the window and look at God's creation—“The great wide, beautiful, wonderful world—” What was wrong with it?

They had no quarrel with God's world. It was man's creation that was terrible—wars, fears, conflicts, atom bombs—people made life miserable. What people? Who is meant by “people”? You and I are people. Who will make whom better? We narrowed the plural down to the singular “I.” “I” must make life better. The I had thrown the responsibility squarely into their own laps. They seized it and after the liveliest discussion there emerged a question—“How can I do it?” At the same time, as I had foreseen, they recognized a definite pattern in our Wednesday discussions. They wanted to know where I was leading them. I had allowed them to do all the talking, but now they wanted me to talk.

I told them there is a science for making life good—a know-how about the good life just as there is a know-how about making wars and making life miserable. How would they like to learn such a science? They stared. Was there such a science? Yes, there is. What is it called? On the board I wrote the word *Ethics*. How do you say it? I pronounced it. What does it mean? We looked it up in the dictionary.

“Ethics is the science of the good life;

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the study of morals; the study of right and wrong conduct."

They learned that Juniors didn't, as a rule, study this science. Ethics was a study for adults. But since they were especially intelligent, I thought I would try it with them. To my knowledge this course would be the first of its kind to be given to Juniors. If they liked it and felt it was for them, we would continue.

They were certain it was for them. They were delighted to be learning a senior subject. They later found out that college-attending brothers and sisters had not yet had Ethics. They felt very important and I let them enjoy that importance. I felt that with really important matters in view, humility and responsibility would not be far behind. And how do we learn this science? They wanted to know without delay. I wrote on the board a statement of Lincoln's. "Education is a means for making morality general."

Right conduct can be learned just as other learnings. We don't inherit right conduct, as we do money or goods. A baby does many wrong things. We don't say the baby is bad. Step by step he learns the right way, easy things first, then harder things. He learns to conduct himself at table, in the bath, at play, in school. Through the centuries man has been learning how to live, how to be civilized, how to make life better. We still have much to learn. We can learn. We learn how to make a cake; how to use tools; how to live with other people. We learn how to be ethical.

"Will you teach us?" they asked. I answered, "You will teach yourselves." And that is how it was. Through our discussions they learned. They reached conclusions themselves. Nothing was imposed. The questions came from them and the answers were developed by them through their own arguments for and against themselves. When they reached a conclusion I formulated it and wrote it for them in the language of thinkers and philosophers who had thought these matters out and expressed them in noble words.

A new world opened up before them. They never had enough of the wonder of it, the beauty of it. Everywhere they

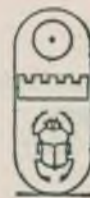
began to recognize the new word—ethical laundry, ethical drugstore, medical ethics. One ambitious chap took Spinoza's *Ethics* from the Library. "Mrs. Ehrlich, I don't understand a word of it!" I confided to him that I didn't understand all of it either.

They found that they had often done many good things, and like the would-be gentleman of Molière who was delighted that for forty years he had been talking prose, they were happy to learn that they had been ethical. Actually they did not yet understand the significance of the word. They felt vaguely that the ethical guy was the good guy; that a legal thing was an ethical thing. When I said *not always*, they were perplexed. "Mrs. Ehrlich, how come?"

Legal or Ethical

I told them of a personal experience and let them judge the difference between the legal and the ethical. A woman who had come to clean for me broke an expensive lamp the very first day. I was unhappy and so was she. I paid her in full for her day's work. She was surprised and pleased. I could have deducted something for the lamp, but while I could live without the lamp, I knew that she and her family could not live without her wages. She was also glad that I let her continue working for me. One day she said that if I would buy paint she would paint my bathroom. It certainly needed painting and she would do it as a housework job. I bought the paint. She did a fine job of painting.

This story created the most lively discussion. Several conclusions emerged. I had been ethical and she had been ethical. Legally I could have deducted something for the lamp. Legally she didn't have to paint my bathroom. I had shown good will and so had she. Instead of fighting we had peace and good will. Good human relations are more important and satisfying than lawsuits. People of good will can live peacefully together and help each other. The ethical law is higher than the legal law. The ethical law has a God-like quality of mercy and respect for the dignity of man. It breaks down barriers and puts people on an equal level of mutual respect and decency.



They also had difficulty to adjust to the idea that being ethical was an independent, individual thing. No one can make anyone else ethical.

"Can't you make us ethical?"

"No."

"The Principal could."

"No. Not even the whole Board of Education."

"My mother could. She can make me do anything."

"Not this."

"If she said to be ethical, and I wasn't ethical she'd break my neck."

"Even with a broken neck you wouldn't be ethical unless you wanted to be. You're the boss in this matter."

"Imagine! I'm the boss!"

Moral or Spiritual

We began to look into the moral and spiritual values inherent in our democracy. Life, liberty, pursuit of happiness. Education. Equality before the law. Respect for the human personality. The dignity of man. The virtues. The students began to see the golden thread of ethics woven into the pattern of their lives. Every day in every way, they saw its growing importance. They constantly asked, "Why didn't we hear of this before?" Or, "If I had learned this before I wouldn't have had a C in conduct!"

Self-Evaluation

One of the principles they learned was action—action-action. Ethics is social studies in action. "Act as a man of thought and think as a man of action." We read about Benjamin Franklin's experiment—how he practised the virtues to make himself perfect. The whole group decided to follow in his footsteps and try the experiment—with modifications. They chose their own virtues—obedience, cooperation, self-control, responsibility, happiness, order, work, good will, will power, honesty, justice, tranquility, kindness. They made little books to record their findings—a day for each virtue. At the end of two weeks they brought in their books (all on a voluntary basis), with a report of the value of this experiment. They loved the idea of doing at the age of 12 what this great man had done in his early 20's.

I still have these little books. They are a revelation. As several of them reported, this experiment was "a great experience in our lives." Most of them voted to do it again for another two weeks. Some said they would do this all their lives. One girl reported that her whole family was following our program and that home now was a lovely place to be in—no more fighting. Some of the items in the booklets were moving—others, hilarious. All were overwhelmingly honest and breathed the quality of inspiration which they had derived from trying to imitate a great man.

The evaluations: "I washed the dishes without the usual groans and grunts. My mother said, 'She must be sick!'" "On self-control day I only spanked my brother twice." "I found myself coveting. Bad mark!" "I broke a dish and I told on myself." "I took a quarter from the cash register. I did it many times before, but to-day—(Honesty day)—I couldn't bear it. I told my mother. She said it was all right so long as I told her." "To-day I gave my seat to a lady in the bus." Responsibility day: "It shows how much better a person can be when he is responsible for something." "I was tidy in my mind. I thought of moral things." "I gave my ice-cream money to charity." "I had evil thoughts."



Prejudice

(from *The Junior Ethicist*)

They began to evaluate themselves and others. They began to recognize the ethical in every area of human activity. They began to see the beautiful pattern of the "good"; the distorted pattern of evil; that evil was nothing but the doing of evil. "No evil can come to a good man."—Aristotle.

The Mark Hopkins Junior Ethics Club established a pocket-size newspaper—copyrighted. They named it *The Junior Ethicist*. Many prominent persons subscribed and wrote letters of appraisal. They won attention from the Board of Education of New York, and were complimented by the Psychology Corporation, N. Y., which wrote: "You are dealing with the most important subject in the world today, the laws of human relationships."

The world-known author Elias Liebermann expressed enthusiasm concerning the activities of the Ethics Club. The *Unesco News* gave them recognition.

The club observed themselves. Were they builders or destroyers in their communities? in their families? They learned to respect differences, to be interested in differences, to be curious about them. "In every one you meet, look for what is good and strong. Honor that."—John Ruskin. They agreed that every virtue was, indeed, as in the Latin sense, a strength. They learned

about the Big Three in the community—the creator, the leader, the follower. Each, according to his capacity, serves.

They loved the wonderful company in which they found themselves, great men with noble ideas and ideals. "Only the educated are free."—Epictetus. Who was Epictetus? A Roman slave with noble ideas. Every day became an ethics day. They never had enough time for the discussions which flowed from them as pure water from a living fountain. And such, indeed, it was.

When the club was formed we formulated a slogan—"Action for Brotherhood." We formulated a pledge. "I pledge allegiance to the ethical ideal of conduct; to distinguish between right and wrong; to choose the right and to cleave to it always; to be a responsible individual and a socially responsible citizen; to respect the dignity of man; to act justly at all times in the spirit of good will and brotherhood to all mankind."

I met many of these boys and girls years after they had taken this course. The general opinion was that nothing they had ever studied before or since had done so much to prepare them for life. As one put it, "Not a day passes but in some way our ethics course comes to mind."

That is the light of one small candle. So easily it could shine wherever the growing mind looks for guidance toward the path to the good.



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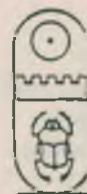
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Causes of Psychic Inharmony

By DR. H. SPENCER LEWIS, F. R. C.

This reprint from one of the writings of Dr. Lewis has not previously appeared in this publication.

IF I were to outline the causes of inharmony between the psychic body and the Cosmic, the list would be longer than the average medical physician's list of symptoms and diseases. We can easily group these causes under several broad classifications, however, and this will give you a fair understanding of what they may be. In the first place, the psychic body is often affected by the physical body that encloses it. We must bear in mind that the physical body is like a shield or an armor that surrounds the psychic body and acts as a neutralizing medium between the psychic body and the Cosmic vibrations around us. If we allow the physical body to become abnormal in various ways, we are sure to affect the aura of the psychic body; and this effect upon the aura will cause a lowering of the degree of harmony between the psychic and the Cosmic.

Now do not misunderstand me. I do not mean that the physical body can become diseased and that this diseased condition will affect the psychic body and then the psychic inharmony will affect the diseased body. That would be going around and around in circles and would be much like trying to solve the problem as to which came first, the hen or the egg in the history of a chicken.

Actual disease of the physical body always comes as a result of a wrong condition in the physical body aside from disease. For instance, if a person does not eat properly or does not eat often enough and becomes weak and emaciated, or the blood becomes very



thin and poor or the body becomes overtired or worn out or strained or unduly chilled and cold, he will have an abnormal condition in the physical body without any actual disease. These abnormal conditions are bound to have some effect upon the psychic body's harmony with the Cosmic.

On the other hand, if the blood and nervous system of the physical body are upset or thrown out of balance, there may be no disease in the body and yet the physical body will be abnormal and this too will affect the psychic body's attunement with the Cosmic.

But the principal effect upon the psychic body that causes it to get out of harmony with the Cosmic is the influence of our brain and emotions. Thoughts of anger, hatred, enmity, jealousy, or any other unkind, unpleasant or destructive thought greatly affects the psychic body because the emotional part of our nature is part of the psychic system and very closely connected with it.

In fact, we cannot have any emotional experience without its reaction upon the psychic body. Joyful, pleasant, happy, constructive emotions or thrills are like tonics to the psychic body. They fill it with strength and help to attune it with the Cosmic. Every time you have a pleasant thrill through doing some altruistic, kind, or loving act for someone else, or even for yourself, you are toning the psychic body to its highest Cosmic pitch. That is why we urge our members to keep cheerful, happy, joyous, and at peace.

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When the brain and emotional activities of the human body are at peace, there is a maximum amount of harmony existing between the psychic body and the Cosmic. Emotions that are the reverse of these produce a reverse effect. Five minutes of anger, with the temper and nervous system strained to its utmost, throws the psychic system out of harmony; it is like throwing the balance wheel of a clock off its pivot. The whole machinery of the human system is thus thrown out of balance and there is complete disharmony with immediate actions and reactions that are detrimental.

Subtle Destruction

The worst thoughts and worst emotional effects are those resulting from concealed or long-harbored enmities and thoughts that do not express themselves outwardly very often but are held deeply in the nature. Very often those whom we examine and question because of their problems frankly admit to us that the only destructive thought they have had in mind is one that they very seldom "express," but which they carefully keep hidden and buried so that it never comes out.

Usually this deep-seated destructive sensation is one of jealousy or enmity. They dislike some individual near them so greatly and so deeply that every time they think of him there is a shudder or shock of hatred that goes through their entire emotional system and that means that it goes through the entire psychic body and system. Or there is some individual whose success or position in life or worldly possessions they envy, and they cannot bear that person's name mentioned or think of him for a moment without feeling a deep shock.

These persons seem to think that so long as they do not go out and face this person and quarrel with him or do not rave like a maniac about him that they are holding the destructive emotions within them and not allowing them to have any effect. This is where the serious mistake is made because it would be far better if the emotion was of an explosive nature and came out in a few minutes of anger and then was done forever. Holding it within the system for days, weeks, months, or years is like holding a slow poison in

the system that is constantly doing its damage.

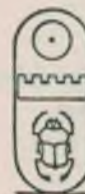
On the other hand, deceitful or wilfully planned acts of injustice or acts lacking mercy and love have their reaction upon the psychic body also. The man who plans to cheat someone out of a small amount of money or out of some just debt or some benefit that should go to another person and succeeds in carrying it out may feel victorious in what he has gained but he has injured his psychic body by it just as though he had fired a revolver shot through the entire psychic system and injured it in a physical sense. The person who tells a falsehood about another and causes him an injury, a loss, a worry, or a pain of a serious nature has injured his own psychic system far more seriously than he has injured the other person.

Counteractions

This is the sort of thing that throws the psychic body out of harmony with the Cosmic, and there is only one way in which the psychic body can be brought back to a normal condition: first, by getting out of the human mind and human emotions any hidden or concealed destructive emotions or thoughts; and second, by changing the attitude to joy and peace, universal love and kindness, and making some compensation for any recent injury that has been done to another.

In the medical world physicians seem to think that a physic is one of the most necessary things in curing any disease because it clears the body of any poisons. The word *physician* comes from the fact that in the earliest days of medicines physics were the first things used and the most important things considered. I wish it were possible for everyone to realize that a physic for the mental and psychic part of the body or emotional part of the body is far more important than one for the physical part of the body. If the physical body needs purging to get rid of poisons in it, certainly the psychic part needs the same thing more often.

I have talked with and written to hundreds of members who have been trying to get themselves in proper attunement and who did not need their

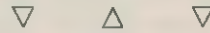


physical physic but certainly needed a psychic one. They needed to be washed with the pure waters of Cosmic love in the same manner that pious people believe that they should be washed with "the blood of the lamb."

Whatever may be your illness, physical or mental, whatever may be your problem in life, remember that the first step is to get in attunement with the Cosmic. The secondary step should be a true house cleaning of the emotional and psychic part of your nature. Purge yourself of all emotions and thoughts, and especially deeply hidden thoughts, that may be destructive, unkind, or inharmonious. Try to get your soul filled with sunshine, with laughter. How often have you heard it said that certain persons are well and happy and

prosperous because they have such a natural sense of humor.

The reason for this is that persons who enjoy humor and have a keen sense of humor are usually free of any deeply concealed or destructive emotions. They are usually ready to laugh and smile at even the person who injures them. They never express resentment and they see the happy, sunshiny, glorious side of life that is as full of fun and laughter as it can be. Let sunshine fill your soul and you will keep yourself Cosmically attuned; then any illness or physical abnormality that may come to your physical body because of any momentary inharmonious condition will be wiped out by the next moment's abundance of Cosmic attunement.



Can You Explain This?



HE war was over and everyone was rejoicing but I found myself cast into the depths of misery. I was 27 and the outlook for the future was one of bleak loneliness. My life was not my own but my grandmother's. For 25 years I had shared her life and all I could give her failed to give her happiness. Not knowing then that she had made her own life, I felt I had failed in my purpose. I had no hope of marriage or a home and babies of my own. I had given up my friends, my church activities, my efforts to be a teacher. Being crippled and wearing irons, I was failing to hold down a job and care for my grandmother and calm the bitter storms of hate and jealousy, remorse and sorrow that racked her and her children.

On my way home one day, wrapped in these thoughts, I noticed a disabled officer enjoying with obvious pleasure the company of two elderly friends. Two sticks were beside him and the ring of a widower on his finger. He had the air of a man completely in command of himself, looking neither backwards nor forwards but enjoying

the moment with a genuine simple friendliness. There was about him the sensitive beauty of a high moral nature and something of the hardness and determined will of the Sergeant-Major.

His glance included me in his laughter, quite impersonally. I thought, "There is the man I would marry!" and felt that nothing I could do for him would be too much as if I had known him and owed him a debt in a previous life.

As he passed me to alight from the train, he said, "Would you ring FX——?" as if he were passing on a message, adding from the roadway, "Don't forget!"

This puzzled me greatly but I duly rang the number and made an appointment.

The second time we met he asked me to marry him, and held me like an anchor during the seven tempest-tossed years my grandmother continued to live. After eleven years of marriage, I can neither add nor detract anything from the first impression I had of his nature; and I still feel he was and is the right one for me. Without that anchor my life would have been swept to destruction.

—B.T.C., Australia



The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Scribe S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

DO MEMORY AND IMAGINATION HAVE ACTUALITY?

By CECIL A. POOLE, *Supreme Secretary*

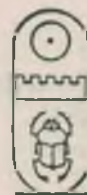


Now is the most important period of anyone's existence. Then exactly what is the value of memory to the average individual? Does imagination, which takes us into the future, have any practical use? We know that the past is gone and cannot be recovered; we know that the future is still to come, so consequently "now"—the present moment—is the time of life which we should utilize to the best advantage. It is not to be inferred, however, that the past should be entirely ignored. Man has been given the ability to remember, to draw upon the existence that he has already lived, and not have to repeat every experience in or-

der that his knowledge and application will be at its best. Memory is the only means that we have to utilize past experience and past learning.

If we had no memory, every situation we faced would be an entirely new experience. Having to start at the beginning every time we began anything would result in our being completely buried in detail. We would never accomplish anything. We would not have the civilization that now exists; in fact, there would never have been any civilization in man's whole history. Therefore, memory is a definite tool, a means of helping us orient our inner selves to the environment in which we are placed.

In utilizing memory, man has the same selective ability that he has with



the use of his sense faculties. He can see a number of things, but he does not have to concentrate upon all he sees at one time. The ability to discriminate and select is a part of the mental power of human consciousness; therefore, memory is used to bring to the level of consciousness those things which we wish to give attention to at any particular moment, drawing upon the knowledge and experience that has preceded the present moment.

Looking into the future is a somewhat different situation. We can predict to a degree what the future will be, provided we have interpreted all the facts correctly and that certain events take place in the order we expect them. We can reasonably presume that if we see a vehicle moving at a certain rate of speed and coming toward us, it will arrive at the same position where we are at the moment—that is, we predict the future in terms of memory, in terms of our past experience. However, we cannot predict all future events specifically and definitely, since we do not know what all the circumstances are or will be. Therefore, the prediction of the future cannot be relied upon with the same assurance that we can rely upon knowledge or experience that has occurred in the past and has been brought to the level of consciousness again through memory.

In spite of these limitations, the use of imagination for constructive, creative purposes is a worth-while project. It is in that way that we prepare ourselves for certain circumstances. For example, we lay aside money to meet an obligation that may occur in the future, but to believe that the world is going to come to an end on a certain date, or that some catastrophe is going to overtake us, or that some fortune is going to become ours, is to give full rein to our imagination. When ideals, hopes, and whims occupy our minds to the exclusion of proper consideration of the actualities we must face, we are not properly directing the constructive means of using imagination.

Although both memory and imagination serve definite purposes, the present is the period of time that has actual existence. The actualities of the physical world, of our mental existence, and

of our relation between the external world and our inner selves are something of which we can be conscious only at this particular time. Everything else, in terms of memory or imagination, is merely a mental concept which we are bringing to the level of consciousness as a thought that can be given attention at a definite moment.

Memory has actuality only through the means by which we can bring that memory into conscious realization. In other words, if I think of what I did yesterday, the things that existed in my environment yesterday do not have the actuality that they had when the actual incident was taking place. Tomorrow, only the mental impression called *memory* will exist. Thus, the conditions and events of this present time do not exist in the same relationship to each other and to me in the future as they do at this moment.

There is no harm in using memory and imagination as freely as it is possible. The harm lies in assigning actuality to memory and imagination. If an individual devotes all his time to recalling incidents of the past and reliving, as it were, in his own mind the things that occurred yesterday, a year ago, or ten years ago, or if, as the other extreme, he daydreams constantly about what he would like to have happen tomorrow or a year from tomorrow, then he is going outside the world of actuality. Such an individual is functioning to escape the realities of his present existence, by trying to find refuge or trying to hide in the conditions that existed at some time in the past or that he hopes will exist in the future.

Memory and imagination, therefore, have actuality only in so far as they can be applied to the present moment, either constructively or for the pleasure of recalling the incidents. They do not have actuality in themselves; and if an individual takes refuge in thoughts which existed in the past, or those which he hopes will exist in the future, and if he is unable to discriminate between those thoughts of the past or future and his current thinking of the moment, he is passing up the most important time of life and is building a basis for an abnormal existence through ignoring the actualities of the present.

By all means we should draw upon every faculty of the mind that is possible for us, utilize every potentiality, every God-given ability which is within us, but we should never try to substitute any mental function for the obligations that are ours at the moment. We must not attempt to escape by living entirely in memory, or by living entirely in an imaginary world which may or may not exist in the future.

Now is the time to utilize all our potentialities, and we should draw upon all of them for immediate application. The actualities of the moment are those which we can utilize; and then in our own realization we can come to the conclusion that will help build up our character, our spiritual abilities, our general evolvment, in the process of soul-personality growth through this incarnation.



Nature's Unexplained Weapons

By LYMAN B. JACKES



A HIGH-POWER magnifying glass, or a low-power microscope, will reveal some of the most amazing things that lie just beyond the unaided human vision. A large female spider, gliding about its silken web, is a common sight. Did you ever stop to figure out how that eight-legged creature never misses the almost invisible strands of the web? What is on the end of each one of those eight feet that assures the spider a perfect contact with the silken strand? An examination of the foot of the spider will reveal, under very moderate magnification, the most wonderful structure that can probably be found in the entire realm of nature.

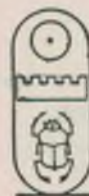
The spider does not grasp the web with claws. It does not depend upon suction for the contact. Each of the eight feet of the web-building spider is equipped with a marvelous miniature of a comb. We of course are dealing with a miniature object. In proportion the teeth of this marvelous comb are in just about the same proportion to the teeth found in a comb lying upon a lady's dressing table. All that the spider has to do is strike out. The web will insert itself between any two of the comb teeth. But what will prevent the spider from slipping along the web with this arrangement? A very slight side movement with the comb will put a

kink in the silken strand and lock the combed foot on the web. Thus locked the spider reaches out and repeats the process with some of the other feet. A quick repetition of this permits the spider to travel over the web with a speed and assurance that is remarkable.

The purpose of the web is to entrap flying insects. The most frequent victim is the housefly. An examination of the foot of the housefly will reveal another marvelous wonder. However, a little preparation is necessary to properly see this wonder. At first glance the foot of the fly appears to be a magnified mess. Sticky grease and filth appear to cover the entire foot. It is this sticky grease that spells doom to the fly if it comes in contact with the spider web. The grease adheres to the web, and while the fly is struggling to free one foot or more the movement of the web arouses the spider. It darts out to make the kill.

If the foot of the housefly is placed for a short time in a weak solution of caustic soda or caustic potash, the grease and filth will dissolve. It is then that the wonderful structure of the fly's foot can be seen. It is a series of suction cups. By means of these cups, the fly walks with the utmost ease, upside down, across the ceiling.

But to return to the trapped fly on the web. The female spider is quick to insert her fangs and inject the poison into the victim. This poison consists



very largely of formic acid. Under this injection the victim undergoes a complete collapse. The spider then lifts the fly clear off the web and with a rapid turning motion encloses it in a silken case for future attention. The poison of the female spider has much the same effect when she injects it into her male mate. The male spider is very much smaller than the female. After the mating and the hatching of the eggs the female spider feeds the poison-injected daddy to the newly arrived young.

What changes does this formic acid undergo after its injection in the victim of the female fangs? The poison appears to render the victim a total paralytic in a matter of a second or two. The great unsolved mystery concerns the fact that the newly hatched young can eat their father, saturated with the female poison, and the drug has no apparent effect upon them.

The female spider has, without knowing it, made a wonderful contribution to what we call human *progress*. There is no substance known that will surpass in perfection the silken web of the spider when inserted into the eyepieces of surveying and astronomical instruments. The webbing has great tensile strength, and its fineness and smooth walls make it ideal for delicate surveying measurements. Efforts have been made to replace the spider-webbing by strands of very fine quartz. The quartz has a brittleness which sometimes does not stand up under the jars and knocks of modern transportation. There are cases where the spider-webbing has served the surveyor or engineer for as long as fifteen years without replacement.

Reptiles

Forms of reptile life that depend upon poison as their chief weapon of offense bring up a very curious chemical problem. In the case of venomous snakes, for instance, why should there not be one common poison among reptiles of this nature? Why should the several types of snakes which are listed as poisonous each have a different chemical formula for the venom? In India, where one of the great national religions frowns upon the taking of life, snake bites average a very heavy annual death

toll among humans. Figures have been published which suggest that in India as many as 40,000 persons die annually of bites from poisonous snakes.

Laboratories have been set up at numerous points. In these laboratory stations a great many different kinds of venomous snakes are held captive and from time to time their poison is extracted and worked up into a serum. The serum gives some recuperative powers to human victims if it is applied quickly after the snake has inserted its fangs into a human being.

A remarkable property of these serums is that they have reaction only to snake bites inflicted by the particular breed of snake from which the serum was prepared. Serum prepared from cobra poison has little or no favorable reaction on a person bitten by a different type of poisonous snake. This is one of the unexplained marvels of animal or reptilian chemistry. Why should some fifty or more poisonous snakes in India have different chemical make-up to their poisons? Until the riddle is solved, those who offer some treatment in the case of snake bite, in jungle areas, are required to stock a great variety of serums and to know immediately after a victim is stricken what specific variety of snake inflicted the wound. In some cases great speed is required in the applications of these serums. Cases are on record where a victim has died within two or three minutes after being struck by one of the smaller but very venomous snakes of India.

The Winged Stingers

The wonderful homing instinct of bees, wasps, and hornets has never been explained. It is known that the eyes of these creatures are very different from the single-faceted eye of humans. These flying wonders of the order Hymenoptera are thought to be very near-sighted despite their ability to see in many directions at one time. When they are exploring flowers for pollen, they change direction scores of times after leaving the hive. It is not unusual for them to travel distances of a mile or more in their search for pollen. When the results of their search have laden their bodies with the precious pollen, they rise straight in the air and

make directly for the hive. It is very doubtful that they depend upon sight for this home flight. What unknown but hidden faculty have these creatures developed that enables them to repeat this remarkable bit of navigation time after time without a miss?

Insects that come under the classification of Hymenoptera are, for the most part, equipped with stings and the ability to inject poison. The bee injects its stinger and the one such action often results in death to the bee. Wasps are less vulnerable in this respect than are the bees. The injection of the stinger and poison by a hornet does not appear to have any detrimental action on the hornet. The hornet can sting several times, within a few minutes, without appearing to suffer the slightest discomfort. As in the case of the female spider, the major ingredient of the hornet poison appears to be formic acid. When a small creature is stung by a

hornet, the adverse results are immediately apparent.

The writer once saw a swallow that flew very close to a hornet nest. The sentinel hornet dashed out and stung the bird on the top of the head. Prior to that the bird had been flying with the grace and ease which one expects to see in a swallow in flight. Immediately after the hornet attack the bird appeared to lose all control over its wings. As the bird commenced its fall to earth every effort to co-ordinate the wings failed. When the bird reached the grass, after a fall of more than twenty feet, it appeared to be totally paralyzed. This condition remained for half an hour or more.

So just beyond the unaided human eye there are marvelous wonders of nature on every hand. An application of a strong magnifying glass may suggest to the reader that he has a great deal to learn when some of the wonders of nature, that lie all about us, are explored.

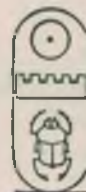


THAT KINDLY WORD

Christmas lends a warmth to man's speech and thought which is not so easily discerned at other times. But when the kindly thought is spoken, it fills the air with uncommonly good feeling. And that's what makes Christmas so nice. Man takes the time to speak good of others—to wish them well. Through millions of "Merry Christmas" wishes—through millions of cheery cards—the kindly word is spoken, and a whole new world is near.

The card you choose to speak your thoughts should be something truly special. It should reflect the hope, the peace, the tranquility which mark your sentiments. The Christmas card offered by the Rosicrucian Supply Bureau does just that. It carries the full warmth of the Christmas message just as you would like to say it. The cover is a print of a magnificent painting by Kawashima Shuho.

If you haven't placed your order yet, do it now! These quality cards, with envelopes to match, come in boxes of 10 for \$1.65 (12/6 sterling). Box of 25, \$3.75 (£1/7/3 sterling). Send order and remittance to ROSICRUCIAN SUPPLY BUREAU, San Jose, California, U. S. A.



From Horses to Stars

By ANN SYLTE, F. R. C.



UNTIL recently, my acquaintance with the stars had been limited mostly to views through my small windows—and to answering questions of this nature: "What month were you born in?" My reply would invariably bring the retort, "I thought so," leaving me exasperated, and wondering what unpleasant characteristic had displayed itself without my knowing.

All this was changed when I had the good fortune to meet two people who vitally and enthusiastically *live* their interesting hobbies—astrology and astronomy. Through their understanding and insight into each other's studies and skills, they have achieved complete harmony on their different pathways to the study of the stars, and their marriage ties have been immeasurably strengthened and intensified. Their minds are alert and interesting, and best of all, interested.

Let's call them Joe and Elsie. In their early forties, both are so filled with enthusiasm for whatever project they may be currently working on that the visitor, too, becomes eager to share in the excitement of their discoveries.

Joe is a research engineer with three degrees and four years of postgraduate work involving an impressive background of mathematics. It was natural for him to be attracted to the exact, mathematical science of astronomy, to understand the "fixed" zodiac, or constellations, and the precise calculations which explain this symbolism. Elsie was more interested in the "movable" zodiac, which, while demanding painstaking mathematical work of a high order, requires also a more imaginative, almost an intuitive, method of interpreting its infinite "shades" of astrological meaning.

From this unusual combination of interests has come to each a decided ap-

probation for the work of the other. "The more we understand each other's studies, the more we respect them, and the farther each of us is able to go with his own," was the way Elsie put it. Joe nodded approval. "It's like learning two foreign languages," he said. "We mentally translate from one zodiac to the other. The stars mathematically and exactly reveal the Divine Plan, the same story the ancients told in their mythology, which was a symbolic key to the language of Life itself." He paused to see if I understood, then went on. "The stars are the keys to knowledge of everything on earth: the weather, history, religion, agriculture, mathematics, biology, even the understanding of great literature such as Plato, Shakespeare, and the Bible."

I was impressed by the depth of his earnestness. Elsie now placed in my hands a very old copy of the magazine, *The American Rosae Crucis*, (February, 1916), opened to an illustration of the world. Superimposed upon it was a map of the heavens, the whole picture being divided into 12 parts, labeled with the 12 signs of the zodiac, as well as the names of the 12 tribes of Israel.

"Here is the whole story," Joe touched a corner of the map. "We start by placing the Pole Star on the North Pole. Then we turn to Isaiah 19:19-20, and we find that he speaks of an altar to the Lord in the land of Egypt, and a pillar at the border for a sign and a witness. So we place the *Khema* (the ancient name for the constellation, Pleiades) on the Pyramid in the Land of Khem (Egypt) and we have the key to knowledge of all the peoples of the earth—their civilizations and languages, even their racial characteristics."

"This is magnificently related in the book, *The Story of the Heavens*," Elsie told us. "It was written by A. E. Partidge. He calls it the 'Keys to the Heavenly Clock.'"

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ROSAE CRUCIAN MAP OF THE WORLD, 1300 B.C.

The map shown above represents the countries of the world with the signs, symbols and planetary characters allotted to them by the Rosaecrucians in Egypt many centuries before Christ. It is interesting to note that the Eagle . . . is allotted to North America, along with the Pyramid and other symbols, which were adopted so many years later at Washington [D.C.]. The map is made from drawings found on the walls in Rosaecrucian Temples and the Pyramid Cheops in Egypt.

—From *The American Rosae Crucis*, February 1916—page 8.

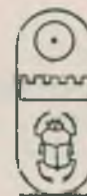
We continued with the story of the Heavenly Clock. *Ursa Major*, the Great Bear, falls directly over Russia, and it is apparent that the term, Russian Bear, is no coincidence. A group of stars called *Draco*, the Dragon, falls over China. The dragon is prominent in all Chinese symbology. *Taurus* falls over the Taurus Mountains, *Perseus* over Persia, *Orion* over Iran, and *Medusa* over the Land of the Medes. The Aries *Ram* (Lamb) falls over Rome. And over America, "the land shadowed with wings" of Isaiah, falls the symbol of the *Eagle*, directly on the United States!

"There is no chance, or coincidence, about these facts," Joe went on. "There is evidence everywhere of design in the arrangement of the star patterns, and the ancients were wiser than we know in discerning this pattern. Celestial science will yet again come into its rightful place, instead of being, as it is now, among the lost mysteries."

In the course of the evening, I learned that astrology had been the science of the ancients; every king had his court astrologer; every mystery school, or college, taught astrology. Centuries later, we find the science of astronomy, an offspring from the ancient astrology, being taught in the colleges along with its parent science. As time went on, greater and greater divergence developed between these two branches of the same art.

It seems that a study of the Zodiac would explain many stories of the Bible. It is common knowledge that Abraham and Daniel were great astrologers, as were many of the other outstanding men of that time. We read also how the Chaldeans, skilled in the use of astrology, became the dominant people of Babylonia. To them, astrology was unseparated from their history, their religion, their political life.

There is great similarity of constel-



lation names among the people of all countries: the Chaldeans, Egyptians, Chinese, and even the American Indians. Traces of astronomical records have been found, dating back approximately 4000 years.

The history of the Zodiac is particularly interesting. From the Encyclopaedia Britannica we learned that there are some particularly good ones in the ceilings and mosaic pavements of old cathedrals, many of which are in France and Italy. The Notre Dame of Paris is one of the finest examples, and Christ and the Apostles are on a Zodiac in an abbey church at Vezelay, France. Giotto's Zodiac at Padua, Italy, is built so that the sun shines through each of the signs in turn at the proper month. Nearly all the old French cathedrals had a "Labor Zodiac." Later, the French hotels and castles substituted a "Zodiac of Pleasures," which showed when to go hunting, hawking, fishing, or dancing, instead of when to hoe, plant, reap, or plow.

"What about the famous Zodiac of Tentyra?" I asked. "Or is it Dendera?"

"Both are correct," Elsie answered. "Tentyra is the real name of Dendera, an Arabian village on the Nile, in Egypt. The Zodiac was found in the ceiling of an ancient Temple there, and it is now in a museum in Paris. Some sources state that the Zodiac must be not less than 26,750 years old."

This brought us to the ever-fascinating subject of the Egyptian Pyramid and the Sphinx. I learned that the book by Dr. H. Spencer Lewis, *The Symbolic Prophecy of the Great Pyramid*, clearly and logically explains that the Great Pyramid was not a tomb at all, but a Temple of Initiation into the mysteries, and that its entrance was between the paws of the Sphinx! The Pyramid is located in the exact center of all the lands of the earth, a fitting "altar to the Lord" as Isaiah called it, filled with signs and testimonies.

The builders of the Pyramid, anticipating the time when their language could no longer reveal what they wished to tell, constructed this Temple by mathematical measurements which would exist forever, even when language was dead.

One of the most striking realizations about the Pyramid is that it is four

triangles built upon a square! Through one of the openings pointing upward from the center of the Pyramid, it is said that one could see the Pole Star of that time, so exactly had the Temple been constructed. It is also affirmed that at the time the Pyramid was built, when the sun was at its zenith at noon, there was no shadow on any of the four sides of the Pyramid. This is no longer true, due to the changes in the rotation of the earth and of the heavens in the past centuries.

Dates of religious and historical importance had been predicted astrologically and imbedded in the measurements of every step, every passageway, and even in the height of a room, its width and length. It is said that what was hidden in the Piscean Age will gradually become known or unveiled in the Aquarian Age. Thus the ancient prophecies of the Pyramid are coming true!

I suddenly realized that it had been my privilege to glimpse a new and fascinating world. "How did you happen to become interested in such a thoroughly absorbing subject?" I asked them. They both laughed.

"We had a long history of hobbies before we hit on this one," Elsie told me. "We started out with horses."

It seems that she had surprised Joe one birthday by presenting him with a horse. He loved it, and taught it to dance. "And then I found myself forsaken for a horse, and, in self-defense, I finally learned to ride," Elsie reflected. "We ended up by spending a vacation on a six-day mule pack trip to the Sierras."

After that they began to paint. "We attended a class in oils, and painted absolutely horrible pictures from post cards, or did still life. We thought they were beautiful." She smiled ruefully. "We got those old pictures out of the closet sometimes now, and we laugh and laugh at them."

After that they had become interested in birds. They had seven parakeets, and they would sit in a row on Elsie's arm. When she said, "Hop!" they would all jump at once. She taught them word songs and they sang in chorus.

Joe now interposed. "All these hobbies were very amusing, but when we

began to study the stars, we found a real meaning and depth in our work. We began to see a purpose; or perhaps, you might say, we glimpsed the Divine Plan." He paused, remembering. It had all begun, he said, when he had to study nights for some examinations, and Elsie had a little time to herself. She began to amuse herself with astrology, and got excited about its implications. When he finished his course, he went along with her, but he preferred astronomy.

"That's a fairly varied assortment of hobbies," I reflected aloud. "It ranges all the way from horses to stars!" We laughed.

Elsie then explained that she was presently engaged in a study of the weather. She showed me numerous maps of the heavens, attempting to prove to me their relation to the earth's weather: "As above, so below," even to showing how the recent disasters in Texas and Oklahoma were charted in the stars, and why *today* had happened to be windy! There had been several occasions, she mentioned, when it had been necessary for her to leave Joe for a few days, but he always checked to see if her weather predictions were correct. Their long distance telephone calls at night were, of all things, weather reports!

A total eclipse of the moon is a family matter. Joe stations himself outside and calls in to Elsie the exact moment when the moon enters *penumbra*, (partial shadow) passes through *umbra* (shadow) to the total eclipse, through *umbra* on the other side, and out through *penumbra* again. As they plot the course of the eclipse which lasts anywhere from 2 to 6 hours, Elsie notes it all carefully on the chart before her.

"What do you think about the study of the stars for the child of above average intelligence?" I asked them.

Both Joe and Elsie were enthusiastic, and certain that it had splendid possibilities. "It is a wonderful work in which to spend a lifetime," Elsie stated with conviction. "It is a serious study, and 'dabblers' do not even scratch the surface of its amazing depth."

"It doesn't seem likely that birthday and anniversary gifts would be much of a problem around here," I guessed.

Elsie rose quickly. "Let me show you

the Astrological Wheel that Joe made for my birthday several years ago." From another room she brought out a flat, circular glass plate about 24 inches in diameter, in the center of which was a small brass ball, perhaps 2 inches in diameter. There were 360 little pegs which fitted into the wheel, to correspond to the degrees of the circle. All the little pegs, as well as the ball in the center, and 10 planets, had been patiently ground on a lathe by Joe. I was amazed at the detailed work involved in such a project.

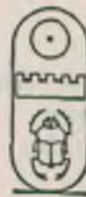
And for Valentine's Day, Elsie had bought Joe a book on *How to Build a Telescope*. Now Joe was learning how to grind the lens. After the telescope, he planned to build Elsie a barometer to help with her studies of the weather.

I gasped at all this energy and enthusiasm. Nothing could surprise me now, so I gave no sign of being particularly impressed when I learned that Elsie is planning next to study an advanced astrology course called *Primary Direction*. Before she can even start it, however, Joe must teach her trigonometry!

But the practical aspect of being a mathematician and philosopher struck me with amusement when I learned that Joe accompanies Elsie through the supermarkets on a Saturday morning carrying a small "slip-stick," the slide rule which mathematicians use. With it he checks the price in relation to the number of ounces in the big, economy-size packages. "Don't buy it," he warns her, glancing at his slip-stick. "It's the large, wasteful size and you don't save a penny."

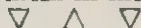
Somehow, I see a hazy connection between the husband and wife who measure the ounces in a box of soap powder with a slip-stick and the gods of ancient mythology who must have known the exact measure of the star dust in the Milky Way!

And now as I gaze in awe and wonder through my small windows at a larger Universe, and as I remember the illustration of the "Heavenly Clock" superimposed on the map of the Earth, I am thankful to have discovered one more proof of the Divine Plan. I am grateful, indeed, to know without question that it is "As above, so below."





EACH year, at the time of the autumnal equinox, Rosicrucians throughout the world participate in the traditional Pyramid Building ceremony. The place may be a public park, an open field, a farmyard or patio. Each participant carries a small stone which he places on a cairn. It symbolizes his own contribution of talent, effort, and aspiration toward the building of that Pyramid of knowledge within the consciousness of man which shall remain when all else shall be swept away. From this ceremony of rededication even the veriest Neophyte or isolated member is not excluded. If circumstances prevent his meeting with his fellow members, he still finds communion with them in his sanctum.



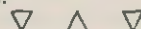
Every August the second, the Amenhotep Shrine in Rosicrucian Park is banked up with flowers. At the granite pyramid marking the spot where Dr. H. Spencer Lewis' ashes are interred a silent tribute of respect is paid to the man responsible for the perpetuation of the ideals of the Rosicrucian Order in its present cycle of activity. Individual Rosicrucians throughout the world likewise observe the occasion with a moment of meditation while Lodges and Chapters meet in solemn convocation.



The prints and drawings of George Bellows made up the offering of the Art Gallery of the Rosicrucian Egyptian, Oriental Museum from August 20 through September 8. As illustrator, painter, and lithographer, Bellows was a man apart. He was a graphic reporter of the contemporary scene. A sincere and honest craftsman, he put down

what he saw, only rarely giving way to caricature or drollery. He became a solid influence during his short creative period and brought a sense of art to thousands who had never had it before.

The Rosicrucian Order has been fortunate in being able to book this exhibition, and regular visitors have expressed their enthusiasm and appreciation by bringing their friends to enjoy what they have characterized as a genuinely representative collection of Bellows' work. Circulated by the Smithsonian Institution, the collection has been drawn from various galleries, museums, and libraries throughout the United States.



A small group of Rosicrucians from the French jurisdiction of AMORC on tour of the United States paid a visit recently to Rosicrucian Park. Many Digest readers have seen and heard Edith Piaff sing on television or stage. (See photograph in front of Digest.)



The United Kingdom Rally held in St. Pancras Town Hall, London, on August 31 and September 1 was an occasion of moment and far-reaching significance. In addition to large representation from Chapters and Pronaoi throughout the United Kingdom, the Emperor Ralph M. Lewis and dignitaries of other jurisdictions were in attendance. They were:

Mr. Arthur Sundstrup, Grand Master of Denmark and Norway;

Mr. Albin Roimer, Grand Master of Sweden;

Capt. Arnold Schumburg, Deputy Grand Master of Sweden;

Mr. H. Th. Verkerk Pistorius, Grand Master of The Netherlands;

Mr. Wilhelm Friedrich Mueller, Grand Master of Germany;

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Baron Giuseppe Cassara Di Castellammare, Grand Master of Italy;

Mr. Raymond Bernard, Secretary of the AMORC of France.

Mr. Leslie A. Neal, Deputy Grand Master of London, and Mr. John La Buschagne, Regional Secretary of Great Britain, were also present.

The Grand Master of Great Britain, Mr. Raymund Andrea, unable to be present, nonetheless participated through a recorded address. Mr. W. G. Grant, Master of Francis Bacon Chapter, London, presided at the Sunday morning convocation and introduced the Masters of Chapters and Pronaoi. Mr. Robert E. Daniels was Rally Chairman.

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A new book by Grand Master Raymund Andrea has just been privately printed in London. Those who remember the Grand Master's penetrating thought and forthright style will respond immediately to *Discipleship on Trial*, wherein the aspirant is sternly reminded that "his primary duty is to turn his eyes upon himself in true self-analysis in order to know the man he is and bring the selfhood to its highest efficiency through individual effort."

Members in the Sterling area may send their orders directly to the London Administrative Office. The Rosicrucian Order, AMORC, 25 Garrick Street, London W.C. 2. The price is 15/-. Members outside the Sterling area may order through the Rosicrucian Supply Bureau, San Jose, but the book will be mailed direct from England. The dollar price is \$2.75 postpaid.

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According to the bulletin of Southern Cross Chapter of Johannesburg, South Africa, 30,000 hours' work and 5 years' time will build a Temple. A scheme has been worked out so that each member may pledge as many working hours—in time, talent, labor, or money—as he feels justified in doing. In April, 5,376 hours of the total had been pledged and 914 actually redeemed. With such a plan and such an enthusiastic start, Southern Cross should easily reach its five-year goal.

* * *

Mention was made last month of the use the Sunrise Chapter's Sunshine Circle is making of a tape recorder. At

least two other Circles are already carrying out similar projects. In Long Beach, California, the interest has been in those shut-ins who otherwise might be deprived of the inspiration of music and a comforting message. In Denver, Colorado, children with speech difficulties have been assisted by the Circle's efficient use of its recorder for correctional recording.

* * *

The *Abdiel Lodge Messenger* of Long Beach carried an impressive report of routine Sunshine Circle activity recently. One member reported 86 calls or letters to those in need. Another reported 36 calls and one funeral conducted. Almost a thousand magazines were sent to an institution. Two welfare boxes were sent, one to the Navajos and one to China. The director reported 15 hospital calls made. This is highly encouraging.

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October is the most popular month for Rosicrucian rallies. Among the many, the largest are likely to be those in Southern California and in Toronto, Ontario.

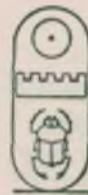
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Strange as it may seem, arguments may lead to beauty. Here is a brief story to suggest how. Frater D. was showering, and with his eyes filled with suds, reached for a towel but got a handful of nylon stockings instead. He complained. Soror D. defended her use of the towel rack as a dryer. Both agreed that something had to be done.

On a Florida beach one day, they found a scalloped shell in which a slot had been worn by the sea. "Here's an idea for an ideal dryer," they both shouted. And so it was. The D & D Shell Stocking and Lingerie Dryer is now obtainable in department stores in pastel shades of rose, blue, green, yellow, or crystal. So there was the argument to end all arguments as to where to hang towels and where to hang nylons.

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Recently, Rosicrucian Park has been made aware of the activity of the Humane Society's work in this area. Contributions have been collected, information disseminated, and posters and cartoons created. Mainly responsible

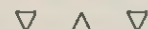


have been Irene Allen, Edith Schuster, and Sandi Matthews. Aside from the publicity achieved and the funds collected, recognition has come in making Irene Allen a member of the Board of Directors of the Santa Clara County Humane Society.



Some months ago, the women's service organization of Rosicrucian Park known as the Kepher-Ra Club adopted a young Korean girl through the Foster Parents' Plan. A brief statement of this fact appeared soon after in this

department. Not too much later, from Cape Province, South Africa, a generous donation came from a childless couple as an appreciation of the work of the Club.



Those who were present at the Founder's Day exercises at this year's session of Rose-Croix University will recall Frater Peter Falcone's talk on "H. Spencer Lewis, the Man." They will be interested to know that Frater Falcone repeated this talk at the United Kingdom Rally in London.



ROSICRUCIAN RALLIES

Once again, we wish to urge all members, who are able, to attend the Rallies which are presented by the various Lodges and Chapters. Below is a listing of the Rallies to be held this fall season.

Boston, Massachusetts—Johannes Kelpius Lodge will hold a one-day Rally at the Lodge, Room 306 Gainsborough Bldg., 295 Huntington Ave., Boston, on Sunday, October 13. Features include a special address, demonstrations, films, a Rosicrucian forum period, a mystical play, and a buffet supper. Registration begins at 10:00 a. m.

Buffalo, New York—Buffalo Rally will take place October 12 and 13, at Trinity Temple, 34 Elam Place, Buffalo. For further information write: Rally Chairman, Ronald W. Rowe, 19 Russell Ave., Buffalo 14, N. Y.

Columbus, Ohio—Helios Chapter, Columbus, will sponsor the annual Tri-State Rally, at 697 S. High St., Columbus, Ohio, on October 19 and 20. Program includes lectures, experiments, demonstrations, and banquet. The Cincinnati and Dayton, Ohio, Chapters, and the Indianapolis, Indiana, Chapter will assist. For further details, write: Rally Chairman, S. W. Honeywell, 656 S. Hague Ave., Columbus 4, Ohio.

Los Angeles, California—The Southern California Rally, sponsored by Lodges and Chapters in Southern California, will be held October 19 and 20 at the Hollywood Masonic Temple. This year's principal speakers include Mrs. H. Spencer Lewis, Arthur Piepenbrink, Adelina Graham, and Paul L. Deputy. For further information, contact: Rally Chairman, Jon Anthony, Hermes Lodge, 148 North Gramercy Place, Los Angeles 4, California.

Milwaukee, Wisconsin—Karnak Chapter will hold its Annual Rally on November 2 and 3, at the Pfister Hotel, 424 E. Wisconsin Ave., Milwaukee, Wisconsin. Principal speaker will be Dr. Stanley Clark, of Toronto, Canada. Grand Councilor Harry L. Gubbins will also speak. For further details, write: Otto Mueller, Rally Chairman, 216 East Smith St., Milwaukee, Wisconsin.

Pittsburgh, Pennsylvania—First Pennsylvania Lodge will conduct its 1957 Rally on the weekend of October 19 and 20. Registration, 9:00 to 10:30 a. m., Saturday. Speakers will include Grand Councilors Joseph J. Weed and Harold P. Stevens. Write Charles C. Lambert, Rally Secretary, 402 Cooper Ave., Johnstown, Pa., for further details.

St. Louis, Missouri—St. Louis Chapter will conduct a rally October 19 and 20, at the Roosevelt Hotel, Delmar and Euclid, St. Louis. Registration starts 9:00 a. m., October 19. Program includes Convocations, demonstrations, films, etc. Complete program may be obtained from: Rally Chairman, Mrs. Amanda Seymour, 6921 Southland Ave., Apt. G., St. Louis 9, Missouri.

Vancouver, B. C., Canada—Northwest Rally will be conducted at the Vancouver Lodge quarters, 805 W. 23rd Ave., Vancouver, B. C., on October 11, 12, and 13. Principal speaker will be Rodman R. Clayson, Grand Master. For further information, write: Rally Chairmen, Jean Detwiller and Fred C. Duff, at the Lodge address.

Coincidence?

By FRANK TRIPP

(Reprinted from *Elmira* (N.Y.) *Telegram*—April 21, 1957 issue)



COINCIDENCE sometimes approaches miracle and leaves one on the verge of belief that miracles still happen. Here reported are three unrelated events that are close to the unbelievable. One happened just lately.

A few weeks ago, I told about a grandfather's clock at our lakeside home that had been striking the half hours over a period of seven years on its last winding.

That was unusual enough, and reminded us hourly of Will Gardner, our old caretaker who last wound it almost a year before he died in 1951. I told that Will still spoke to us every hour, and opined that perhaps his good fairy was winding the old clock, since mathematically it should have been stilled years ago.

Now I'm beginning to believe in fairies—and that they can read. I can only hope that you will believe this true account of what happened. I have two witnesses.

On the very day that the column appeared, the old clock stopped striking, rested three days, then struck again.

Coincidence of course. Still, I'm wondering.

* * *

THE OIL GAUGE showed no pressure when we were 150 miles away from home in the Pocono Mountains. I stopped to discover the trouble. A plug had worked loose and was lost from the drain line of the crank case; the oil was dripping on the pavement. Oil almost gone and no plug.

I looked down at the growing pool of precious oil. Right at my toe was something embedded in the macadam.

I dug it out. It was a cap screw, and it exactly fitted the crank case drain hole. We had just enough oil to reach a distant gas station, cautiously.

Coincidence of course. Still, I'm wondering.

* * *

A DISTRAUGHT MAN came to me one day seeking a job on the old Brooklyn Eagle. Drink and wife trouble had lost him his job as a feature salesman.

We could not use him but long acquaintance made me want to help him. I offered him money. He would only accept two dollars to get him home, and left downcast.

Two hours later he bumped into a stranger in front of Grand Central Station. He bumped, then reeled, almost fainted.

The stranger took him into the Commodore for dinner, and learned his story. In telling it the salesman confessed that he was on his way to take his life—and he mentioned my name.

The stranger was Judge Thomas Fennell, a boyhood friend of mine. Tom detained the salesman and phoned me. Together we dissuaded the poor fellow from his desperate course. *Guideposts* magazine told about it.

* * *

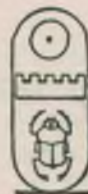
I'M STILL WONDERING, were these things mere coincidence?

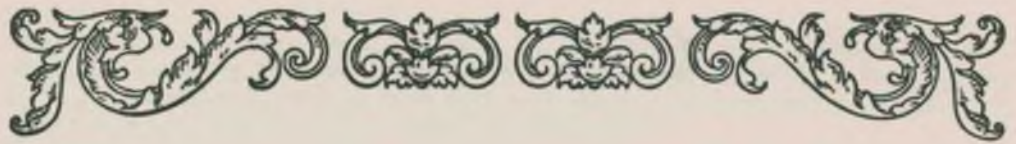
Why did the old clock stop striking the very day that its story was printed?

Why was there a plug that fitted embedded in the pavement where I stopped the car?

Why did a potential suicide go straight from me into the arms of Tommy Fennell, a complete stranger, in a city of seven million people?

I'm still wondering—was it coincidence—or God?





A Realization of Goodness

By FRANCES VEJTASA, F. R. C.



KAWASHIMA was born at Kurume, Japan. In the household were eight children and in addition the paternal grandparents. Here Shigekichi (pronounced She ge kitch'ee) first recognized that peace within-and-without was a human achievement, and that it could make itself known wordlessly. His mother was the model of good living. She had the ability to live the calm life as taught by the philosophy of the Buddhist religion. The grandpa, although a Buddhist, was a turbulent man, a sort of volcano in the family. That his eruptions failed to shake the equilibrium of Shigekichi's mother was a source of speculation and admiration for the boy. Her influence was quietly powerful, for she used very few words.

Shigekichi now analyzes, from recollections, that his mother's power was vested in telepathic communion. He always knew what to do without her speaking, and he felt her love and approval without words or demonstration. In a contrasting manner, grandpa's explosives had a crushing effect.

Impressed by these two opposites of character in his immediate environment, the boy resolved to emulate the calm of his mother. To build in himself somehow that inside-and-outside peace, and to express balanced living. The thought also grew upon him that this calmness of spirit could be expressed on a large scale, among people and even nations—that it could be discovered outside his "family-world."

The inner promptings for soul expansion increased. The boy's urge became strong to leave his family, his country—to go seeking for knowledge, as it were. He chose America, but he doesn't know why he chose it, except as a desire accompanied by a happy feel-

ing. He was not going to seek a fortune or adventure in the usual sense. He wished to know the world outside his race, his country—what did *it* possess?

Grandpa's objections were loud and stormy. The Kawashima family was not poor. Their farm produced abundantly of vegetables and fruits. What did the boy want from another country? from a race foreign to his own? But the Mother nodded to his choice to find peace by acquiring knowledge. "There is much to learn," she said. "It is well for you. Go and learn." She released him without a tear, but her spirit followed him—and even to this date he has an awareness of it. He volunteered the information that her spirit is also in his paintings. In his creative efforts he feels that same nod of approval which she gave him years ago when she sent him to America. "Perhaps every creativity emerges somehow by force of a universal mothering principle," I explained to myself, not aloud.

It has not been and never will be the destiny of Shigekichi to live in aloneness. Various humanity will always draw about him in natural association. So at 17 he left Japan but with four young companions. The teen-agers first went to Hawaii, where for three years they worked on a sugar-beet plantation. When the Union Pacific Railway advertised for young men to build railroads in the U.S., with fare paid, this was Shigekichi's call. The five responded, and their destination was Nebraska. Among the cities for which they placed rails was Grand Island. Kawashima recalls with a smile of satisfaction that he was "a good spiker." After this experience the five companions took a job thinning sugar beets. Later they rented 80 acres of land near Columbus, where for eight years they raised hogs, cattle, corn, chickens, and milked cows.

In this association of bachelors, Shigekichi did his share of cooking and household duties. Feeling the handicap of language, he attended grammar school one winter but "didn't learn much." The fingers, trained now to work so closely to earth's surface, sometimes responded to the lift of spirit. He would attempt to sketch things about him. One day a woman, noticing his pastime, jokingly suggested that he draw her a deer. He complied, and surprised both her and himself.

Once he was attracted by an advertisement in a newspaper—a free course in pen-and-ink to anyone who would show sufficient talent in the test. He tried and won. For a year he studied the lessons in art sent by the correspondence school, painstakingly translating by the aid of a dictionary the words of instruction. However, any thought that he should presume to a work of true art would have embarrassed him. To use his words, he would have been "ashamed of himself." In other words, the sleeping artist within was not given much encouragement.

To pass the time, the five bachelors began to do much cardplaying, which led to some gambling for money. Soon, the thoughtful Shigekichi made an evaluation. His mother's spirit always in contact was disapproving. Where was his quest for that inside-and-outside peace, and his search for knowledge of human goodness?

He found an immediate *goodness* in a close neighbor, Mrs. W. D. Olson, the landowner. Shigekichi held a consultation, and she undertook to take the five young men as a class. He had always been the ruling influence among his companions. In a night school now in the home of Mrs. Olson they were learning to speak and read English. This lasted for more than two years.

Of this Scottish-born American woman, Shigekichi speaks affectionately, referring to her as his American mother, his second mother. Mrs. Olson left this earth at the age of 94, and during his various sojourns he had kept up correspondence with her.

As to the quintuplet bachelorhood, romance and five weddings all pretty much at the same time, dissolved the bachelor association. As family duties

multiplied, Shigekichi's art expression was pushed aside and forgotten.

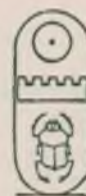
In 1927, after spending 22 years in Nebraska, he decided to move to the Pacific Coast. This trip still makes lively family talk and now is also a topic for laughter. At the time it was almost a superhuman venture, full of effort and anxiety. Shigekichi built a "house" on his Chevrolet truck, loaded his wife and eight children, and proceeded at 25 miles per hour over plains and mountains—upon roads that, in today's aspect, were not yet roads. At times he had to stop thinking, and hold on to courage in the push Westward—where another beginning awaited him in California.

Ten years later, a longing to see his mother and his homeland was gratified. He took his family, and even now recalls the quiet joy the children imparted to the aged woman. Then although 83, she took them outdoors to commune with Nature and carried the littlest one up the hills on her back. The father and grandparents were no longer living.

Kawashima returned to California feeling soul-satisfied, but challenging problems awaited him—a flood took his vegetable crop, and before long the Pearl Harbor tragedy made necessary his retreat inland, from the Coast. The good family from whom he rented wished him well and gave the promise that his home and work would be waiting for his return.

As Kawashima was making his trek of exile from Arizona to Idaho to Utah, two sons were in Uncle Sam's service. Four years passed before he returned. He and the children came alone. Mrs. Kawashima did not survive the hardships and departed from the earth life while in Utah. Added to this sorrow was the expense of doctor bills and the funeral, Kawashima related with bowed head. It would have been easier, he said, had he chosen the restrictions, but also the protection, of a U. S. Government camp.

But these trials had at least one silver lining, which has given this artist-at-heart a lasting ecstatic memory. While making the move from Japanese friends in Arizona to American friends in Idaho, he observed that his route would



take him past the Grand Canyon. Could he stop his truck long enough to view this colossal and yet beautiful natural wonder of which he had heard so much? "This is no time to ask for favors," a friend warned. But Kawashima's love of beauty and faith in God-made goodness urged him on. He contacted Government officials at Phoenix and the necessary papers came. He "saw the Grand Canyon."

As he worked anew at his gardening in California, he thought often of his mother—not daring to hope that she was still alive. At last news came; she was living. Although in words she expressed no longing to see him, he knew it was there. Remembering her age, he wrote from time to time asking her to "wait"—he would come. How the money would be provided, he didn't know; he knew only that the promise would fulfill itself. It did—and the fairy godmother was an acre of strawberries.

The good landowner let him have the use of the soil free, including the necessary irrigation. A good Mexican neighbor made him a gift of the strawberry plants, remembering that when he came from Mexico inexperienced, Kawashima had helped him get a start, taught him how to do gardening. After two years of work, the acre of strawberries yielded \$3,000.

The aged mother in Japan was now past 95; the trip afforded the last meeting in this life. She passed away at 97.

Recently, Shigekichi Kawashima (Shuho), age 72, held his first one-man show of watercolor paintings—in the Art Gallery of the Rosicrucian Egyptian, Oriental Museum at San Jose, California. The local press called him "San Jose's Grandpa Moses." People came, asked questions, watched his demonstration, shook their heads in wonderment. Many left with a picture under the arm, remarking "This will be nice to look at"—or "This is fine art"; others waited to ask questions, to discover the source for this sudden talent.

Kawashima's happy face reflected also some of the wonderment of his public, as he surveyed his display of 29 pictures. He turned to me with his own question: "It was when the designs

first began to grow in my head that I was surprised. I didn't know that that could happen. When I began to practice drawing I did some copying; I didn't know that designs could make themselves inside the head." He paints from spontaneous designs but also from memory.

This art by revelation began about four years ago; and it was then that Kawashima decided to consult Chiura Obata, a retired University of California instructor in Oriental art. His progress was so outstanding that Obata soon bestowed upon his pupil the special name of Shuho in recognition of his artistic achievement. It is a Japanese custom that an artist who has attained the skill of distinction have conferred upon him a name marking his profession.

The impact of the delicate, typically Oriental style, surrounding me from the Gallery walls, held something additional to soft shadings and fine lines. From a distant background, a volcano exudes smoke, rising upward. Out of the mists ships approach, mountains take form, trees bow their inflexible trunks—deer guardedly alert emerge out of woody hills to drink at a river, seabirds outline a winged trail through moonbeams, seemingly uniting their flight from moon to ocean, to earth. Strangely too the name Kawashima is a combination of earth and water—*Kawa* meaning river and *shima* an island. And so the artist, too, is like an island emerging from life's ocean.

"Have you lived much by the sea—perhaps in your childhood?" I asked, hoping to pry a solution to the emotional tie between the artist and things coming out of fogs, mists, and moonbeams—and somehow forming a union with earth and sky and water.

"No not much, but I love to paint the ocean. It is in me; it comes in the design."

By way of this approach, I learned that this artist's bond with nature was related to his bond with humanity, expressing in love and in faith of some underlying goodness. This man has never known isolation of spirit. And he realizes well that one reaps what one sows. Goodness can return again

only as goodness. Just as a seed of rice can only grow rice.

Recently I called on Kawashima at his small rented farm, where he lives with an unmarried daughter, the youngest of his ten children. Here everything transmits the atmosphere of peace with-in-and-without. Two water spaniels greeted me without a bark, wagging friendly tails, as they escorted me to the door. In the small home, quiet and scrubbed clean, two small grandchildren, boy and girl, came to stand studiously at my side. The artist Shuho was preparing to load some art work into his station wagon—a three-paneled, hand-painted screen and some wall pictures. He was to be presented at the Los Gatos Art League that afternoon.

At present he isn't taking lessons. He explained that there are too many inspirations and designs forming "with-in" that he must first clear away. As an accommodation, he arises at various hours of the night to paint.

Realizing that the Buddhist religion includes the doctrine of reincarnation, I asked—"In your case, you have some understanding of this unfolding talent—of memories?"

After a moment, he answered softly, "Yes, life continues"; he made a circular movement of his hand, and following his gesture I was reminded of the ancient mystic symbol of the "wheel of rebirth."

Small, agile, and lean, this Japanese-American at 72 visualizes for himself an expansive future. His son Seige plans to build him a studio where he can work and teach. "Do you do portraits?" someone asked. "Not yet," was the thoughtful answer—meaning, "that is to come." Kawashima (Shuho) does not at this time know just where the money is coming from, but there will be another trip across the seas—"this time to study art in Europe."



PROFIT—AND PLEASURE

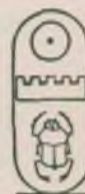
All agree that there is profit in learning, but how many realize that this may entail pleasure as well? The experience of learning about the world around us, the mysteries of science as seen in the light of the great Rosicrucian principles, the gratification in music and philosophy, is one which none should pass up.

The opportunity to delve into these absorbing subjects, and many others, will be yours during the 1958 term of the Rose-Croix University. The mutual quest for knowledge, the air of fellowship with other Rosicrucians from many parts of the world—all within the beautiful grounds and buildings of Rosicrucian Park—will be a long-remembered experience.

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